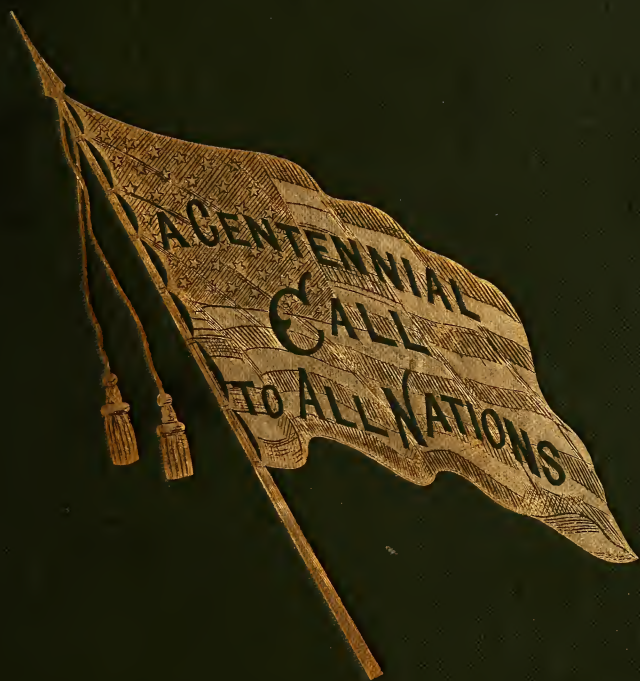


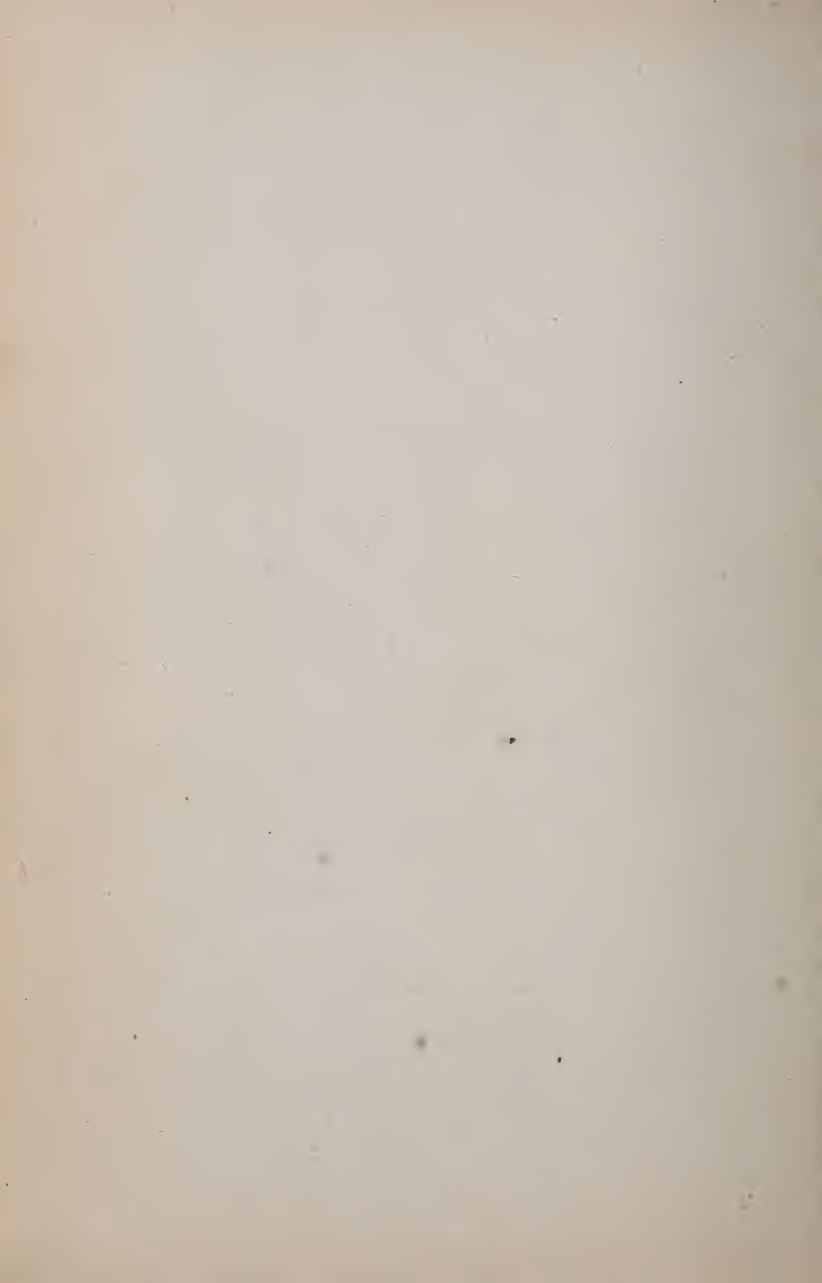


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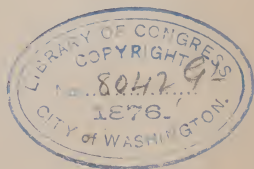
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A
CENTENNIAL CALL
TO
ALL NATIONS.

BY
MARIE A. IDEEN,
AUTHOR OF "CHANGING THE CROSSES AND WINNING
THE CROWN," ETC.



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DEDICATION.

TO ALL
THE NATIONS OF THE EARTH,
ON THIS, THE ONE HUNDREDTH ANNIVERSARY
OF THE INDEPENDENCE OF THE UNITED
STATES OF AMERICA, THIS WORK IS HOPE-
FULLY, TRUSTINGLY, DEDICATED,
JULY 4, 1876.

P R E F A C E .

THE nation's entire victory of religious and political liberty will be gained through the conquest of human rights.

The temple of the human soul ; its unfolding process and the fruit which is to be produced thereby.

The erection of this temple and that which constitutes the materials :

1. The corner-stone of this temple.
2. The adjoining stones in the foundation.
3. The precious stones that form the structure of this temple.
4. The pillars of this temple.
5. The tower with the timepiece.
6. The interior of this temple.
7. The golden key which is to unlock the mystery of this temple.

To which there are seven angels, corresponding to the seven unfoldings of the human heart, who are in

their respective places leading and guiding the human mind in the way it should go, so as to be properly trained ; and joined together, one stone with another, to form the structure of this temple, constituting the grand and glorious man, who bears the impress of the heavenly, and is the full representative of the heaven above, which has become the heaven within.

This is the great power unto salvation—the key that will unlock the mysterious portals of the human heart, and invites the glorious King to come and take up his abode therein.

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INTRODUCTION.

AS on this 4th day of July, 1876, we celebrate the one hundredth anniversary of the religious and political independence of this land, we ask the nations represented, What came ye here to see? and what are the Centennial offerings you bring to this land of liberty?

Surely you are arrayed in costly apparel as nations of every clime, and in your products show you possess all that can adorn earthly kingdoms in their splendor.

Then the question is, What brought you to this distant land and over the sea? Was it to see the New World, as it is called? or came ye expecting to find a government consecrated to the services of the most high God and ruled by his heavenly law of love?

or is it a mere consideration of merchandise display, together with your honored presence and the delight it affords you in showing to *this* nation the beauty and grandeur of the products of your *own* as you bring forth these Centennial offerings to adorn the altar of American liberty?

The nations are invited hither to bring in their offerings and display their glory on the altar of Liberty. But oh, do we realize of what this altar consists, and what ought to be its precious gifts in response to these Centennial offerings which are lavished as an honor to the celebration of this day?

This *anniversary*, viewed from a prophetic standpoint, is the *emblem* of the *liberty* of all the nations that eventually shall bow before the shrine of the Goddess of Liberty as she waves her banner of love, freedom and independence over all the nations of the earth. In tranquil serenity she sits enthroned till she can shelter each and every nation under the folds of her banner.

O thou mother of Liberty! When will thy sons and daughters of the earth recognize thee as the mother to whom all nations shall pay homage?

And as thou sittest on thy throne with thy sceptre, calling for justice in the palace, justice in the cottage, be it king, queen or peasant, let the call go forth to the uttermost parts of the earth. Calling for noble *heroes*, who are to be the royal standard-bearers of the ark of the kingdom of God, which is love, humility, charity, freedom, liberty without end,—*this* is the celebration in which we ought to partake on this anniversary of American independence.

Thy sons and daughters, America, are adorned with Liberty's mantle, and in her folds we read of the glorious institutions of America's beloved land.

Her heroes have fought in the past for freedom and liberty, and her soil is inhabited with many sons and daughters of other nations, to whom this nation pays homage of

love and kindred affection. And as the ocean rocked on its bosom these sons and daughters of other climes to our shores, they are welcome, and a thousand times welcome again and again. And as the flags of another country hail us at these ports we realize that sacred union of love which we hold to each other in our God as his children, constituting the great family of our heavenly Father.

Through the independence of this anniversary which we celebrate religious and political liberty was gained; and we cherish the event, hoping that it may make every heart loyal and true to carry its mission to every foreign shore, till we all be of one mind in all that shall unloosen the chains of oppression and slavery everywhere. And the whole earth shall unite together in one harmonious chorus of freedom and liberty on the whole of God's footstool, that wherever the high and holy Majesty treads unobserved among his children he can find hearts of true loyalty that have consecrated themselves to serve

him with might and strength, and can worship in spirit as the Lord of all.

When the nations unite in harmony, worshipping the Father, and can bear true testimony daily to each other to that effect and study each other's welfare, then a new star will arise on the horizon of destiny of the New World, which shall be called the star of love. This love-star cannot be overshadowed by the Sun of righteousness, for it is risen with glory in its beams and cannot darken the earth any more, as it will be a beacon-light which will direct them to look to the Lord that they all may know him for themselves.

And then truly we can realize that we have entered into a new covenant with the Lord, according as we read in Heb. viii. 10, 11: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.

"And they shall not teach every man his neighbor, and every man his brother, saying,

Know the Lord ; for all shall know me, from the least to the greatest."

Thus the nations shall be united in all that pertains to their peace and happiness for life and eternity. And the white dove, the harbinger of peace, shall spread her wings over the whole earth, till every nation shall feel her peaceful influence and be sheltered under her wings.

Then no more wars or rumors of wars, but all tranquil serenity shall reign through the earth, because peace is gained and every heart is serving the great God in love to him and love to the neighbor.

Then the kingdom of heaven is commenced upon the earth, and the reign of our God, and his Christ is the God to whom we are to bow. Then all this man-made worship shall be swallowed up in nothingness, because the Lord of hosts is known to his people, and they shall know him for themselves, great and small, as a child knoweth its mother.

This is the millennium power that shall visit the earth, and all shall feel its glorious swell within their souls, as though the Lord had risen within, prepared his temple where he can sit enthroned in the human heart, giving out its laws of holiness and justice to every man.

O Freedom, thou monarch of thyself! how pleasant are thy domains!—no one fettered within thy palace, no one held in chains of oppression within or without. No one comes to thee armed with worldly weapon, desiring to make war on thy peaceful habitation. All is silent within and without.

Neither do rumors of war disturb thy peaceful habitation; the Lord reigneth there, because every child of earth is born free, religiously and politically.

And these jars that we have at present, and are subject to in Church and State, are the products of man's uncultivated state of mind, and his non-religious unfolding. This accounts for the present state of affairs, and that

we do not know our heavenly Father's will, nor of his doctrine that comes with an accompanying power to will and to do his most holy will.

Consequently, we do not become imbued with that pure teaching of the Nazarene, our beloved Brother, our Master and Teacher, Jesus Christ.

He came and fulfilled his "Father's will," and left that legacy for us to follow his example. To go among the lowly, the oppressed and the forsaken, who were left without any earthly guide who could lead them heavenward—to such he ministered and whispered words of consolation and comfort. And he expects us now, who are left living representatives of his teaching and example, to do the same as he did; for this he was sent, that the whole earth should thereby enter into perfect unity with the Father through him, so that they both could come and take up their abode in our hearts by their spirit-essence.

O traveler of earth! stop with me for a

moment and commence to realize your high and holy calling ere it be too late and the door of mercy is shut to your view, and you will find yourself shut out from this glorious kingdom of God, whose name is known by the pure and holy in heart, who are willing to serve God at any cost and establish peace, justice and holiness on earth.

Such man or woman who lives daily to inhabit this kingdom shall feel peace within her borders. No enemy can approach, because it is written on its walls, Peace, peace in the palace, peace in the cottage. The king, queen and peasant have become united in the love of God, and they study each other's welfare and interest.

Thus swells the bosom with the love of God; for the principle of love, ultimated in living acts to each other, is so great that God on his throne cannot but feel the pulsation of love and holy adoration that ascends from his children, which has prepared them to serve him.

Thus this earth is to become the kingdom of God and his saints, as it is in heaven.

And they shall reign without end until the most perfect day, when he shall gather up his jewels to adorn his heavenly kingdom, which is a world without end.

Then no sorrow of earth, no sin or corruption, can penetrate their bosoms, but all shall dwell in one harmonious peace for ever.

A CENTENNIAL CALL TO ALL NATIONS.

CHAPTER I.

The Heavenly Government and its Law.

“The seven spirits of God sent forth into all the earth.”

—Revelation v. 6.

THESE seven spirits are proceeding from the throne and the Lamb, and constitute the great ambassadors sent forth from the royal throne of heaven into the kingdoms and the churches of the whole earth.

Therefore let us give heed to what these spirits say unto the churches and the kingdoms of the earth.

Put on thy mantle of charity, thou daughter of Zion; prepare to meet thy God and re-

ceive his holy ambassadors, who are sent from his royal kingdom to deliver the message given in charge from the great King to all nations, kindreds and tongues, which are to be assembled before his throne.

Adorn thyself, O Zion! in beauty and holiness; for the day has come when through these great spirits you are to be summoned to judgment. And how is it? Are you ready to meet your God and to be arrayed in white, unspotted garments? Are your works ready to be tried in the fire and come out like fine gold to the Master's glory, that you indeed can realize that you have accepted the invitation to come unto Jesus and buy gold of him, as we read in Rev. iii. 18: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see"?

O sons and daughters of the most high God! "the day cometh that shall burn as an

oven." As we read in Malachi iv. 1: "And all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up," and leave nothing but the purified gold that is to adorn this kingdom of our Lord and his saints.

This burning process is not literal fire, as some may suppose. It is the burning of the baptismal fire of the Holy Ghost on the hearts of the children of men unto repentance. As we find written in the words of Matthew, iii. 11, 12: "He shall baptize you with the Holy Ghost, and with fire. And he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

We are on the borders of the revealment of the book of Revelation, when we shall realize its precious truth and its glorious mysteries. But there must be a falling away first before its glory can be revealed upon the earth.

O earth! where are thy sons and daughters to-day who are to be prepared for the Lord

of hosts as he rides on the clouds of heaven, sending down his wrath upon those who will not hear his voice and make ready the earth for his reign, so as to establish the kingdom of heaven on this earth?

And be ready, as we read in Rev. xxi., to receive the "New Jerusalem coming down from God out of heaven, prepared as a bride for her husband." And be able to realize the truth of the "great voice out of heaven" that spake to John, "saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

We are told at the beginning of this work that we are to enter into a new covenant with the Lord, and this covenant is established in the heavens and cometh down in the New Jerusalem. And as we find it illustrated again in the words of Heb. viii. 10: "For this is the covenant that I will make with the house of Israel after those days, saith the

Lord: I will put my laws into their mind, and write them in their hearts."

The time is now here when Jehovah God has a demand for such a people as will reign in justice and righteousness under the government of heaven and carry out its laws and have them established on the earth.

Then first can we realize the meaning of the words, "the lion and the lamb shall lie down together." For the unjust will learn of the more just, and they will walk together, learning the laws of the Lord, and having them established in their minds and ultimated in their acts. Love, joy, peace in the Holy Ghost, shall then be felt in the earth; for the spirit of Truth can lead her children in ways of pleasantness and peace, and no one shall say to another, Learn to know the Lord, for all shall know him for themselves; when we have his laws in our hearts, we can walk in his statutes.

Then this will be the law of the government of the whole earth—that each one

will study his neighbor's interest and shed abroad that principle of love to our fellow-man, that law of love and justice, we are all to be judged by.

Thus we are to establish the kingdom of heaven upon earth, and each one who will serve under the laws of this heavenly regent shall receive the impress of the redeemed on their foreheads, which shall be a bright diadem sparkling with diamonds in letters of eternal love and glory of our God.

Nations, to this end and for this purpose you were born. Oh, commence to realize your high and holy calling ere it be too late, and this earthly kingdom, that ought to shine in glory and peace in the Lord, is vacant of his presence, and his voice of approval is not heard in her courts.

O traveler! remember you are accountable for the light that is guiding you. If you follow out the new commandment of the Master that he gave, "Love one another," and likewise as we read from the words of

James, which bear the same impress, ii. 8, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well."

This is the standard of the law of the kingdom of heaven that must be established on this earth before it can be called the kingdom of God and Christ in spirit, in his second coming, can reign supreme on this earth.

CHAPTER II.

*The Kingdom of God coming down in the Heart,
forming Heaven and its Laws within.*

TO gain this kingdom upon the earth and have its laws established here we must be soldiers of the cross. Nothing can be gained either of a temporal or spiritual character except we are willing to exert ourselves and make sacrifices. So to win this kingdom that many pray for daily, "Thy kingdom come, thy will be done on earth as it is in heaven," we have to be soldiers that bear the cross after Christ; we could not be the subjects of the King of heaven except we follow the commands of the great King and follow in the footsteps of his beloved Son, the Captain of the Christian army.

This call has gone out to the whole earth

1876 years ago, and we must be obedient to this call. We cannot be the royal standard-bearers of the ark of the kingdom of God except we follow out the great commands that were given us through the Master. His government is peace, and as we live in this command that he set forth there will be true justice established, a kingdom of peace and reign of righteousness.

We are called upon to make this earth the kingdom of our God, that he can reign in might and power through his saints.

Then will come the jubilee of earth, when all nations blend together in one glorious harmony, and each shall esteem others better than themselves, and the holy and pure gospel of Christ will rule the hearts of men, and they shall be of one mind in Christ.

No fraud, no deception, but all shall carry out the law of God, which shall be the ruling element of their being, and each and every one shall study his neighbor's welfare as his own. Then the high and holy Majesty can

reign in the hearts of his people to will and to do when they will serve him "in newness of the spirit, and not in the oldness of the letter."

Then each day we live we look to the heavenly King for knowledge in all our affairs—how to guide and rule so as to please him all our days.

When the human heart can be in this state, that our life is consecrated to God and we live daily and hourly under the inspiration of God, then we can learn wisdom's ways, and Church and State will go on triumphantly under the monarchy of Heaven, which is the teaching of the Master and those who are sent to bear witness to his teaching, as we read in John xv. 26: "Even the Spirit of truth, which proceedeth from the Father, he shall testify of me." This is the Spirit that Christ said should come after he departed.

The testifying of this Spirit of truth to us, as it is in Christ, comes to us through angel ministration, and as we find in Heb. i. 14:

“Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation?” If these spirits did not proceed from God, and were not armed with the everlasting gospel of truth, how could they be entrusted with the charge to minister to those who should “be heirs of salvation”? If we can receive and comprehend those who are sent to minister unto us, we are then living in rapport with the heavens, and through these means the kingdom of heaven will be established on earth.

That is to say, each human heart must be prepared to have this “kingdom within,” as Christ taught, and that can only be by having the laws of heaven come down in the heart and become ultimated in our lives.

And to have this accomplished it requires us to daily give up that which corrupts soul and body and put on Christ. Which is to observe what the word teaches in Rev. iii. 26: “Behold, I stand at the door, and knock: if any man hear my voice, and open the door,

I will come in to him, and will sup with him, and he with me."

Thus we will be one with Christ and the Father, as in John xvii. 21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

The heart of man is the type on earth of the heavenly throne. If God and Christ are to take up their abode therein, there must be a throne there also from which these heavenly guests give out their laws.

How can this be comprehended and made clear to the mind? Let us meditate for a moment how he can reign in these hearts of ours.

First, when the heart is made willing to be adorned with the teaching of Christ, not to deceive ourselves, thinking, by believing in Christ and his teaching (not ultimating it in acts), that that is all to form a heaven within. No, my friends; that is only intellect work and a delusion to the Christian, as no work of redemption can commence to take place till

we put on the attire of Christ as faithful soldiers of the great King of heaven and of earth.

If it were not a fight, we could not be called soldiers of the cross.

But now, to be followers in the ranks and listen to the call of the Captain, we must be under the law of the kingdom of heaven to be able to gain the day. And as we can accept its laws and make them effectual in our hearts, we shall realize its power, and thus the army will be marching forward in the Lord of hosts to conquer all that is abomination against his kingdom.

These abominations that are against the Lord's kingdom are the evils that exist in the human heart and ultimate themselves in evil deeds and false doctrines, contrary to Christ's pure teaching of love to the neighbor and holiness unto God. This is more or less prevalent while man is in his natural and undeveloped state. Therefore, before it can develop and ultimate that which is good in

the sight of God, it must be born anew, as Christ said to Nicodemus, John iii. 3 : "Except a man be born again, he cannot see the kingdom of God."

Now, in order to be able to see this kingdom of God and have it established in the heart, it is necessary to be born again and have those heavenly guests come and take up their abode, reign and rule there supremely. This, then, is the meaning of this kingdom of which Christ spoke to the people, as we read in Luke xvii. 20, 21 : "When being asked by the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation." "Neither shall they say, Lo here! or lo there! for behold the kingdom of God is within you."

Now, we perceive, according to this statement and teaching of our Master, this kingdom that the faithful soldier of the cross is to fight for is not a kingdom of a golden city that is coming down from above that so

many look for at the present time, nor is it a fight with swords to gain the victory of this kingdom, although the forces that are in the world would often command the Christian soldier, against his wishes, to follow the command of the voice of the world, when to him it would be far more desirable to fight for the kingdom as Christ taught, which would be with peace, love and justice in the Holy Ghost.

Now, this kingdom must be established on the earth and be governed by the laws of heaven, and nothing will be changed in nature through the descent of this kingdom save the evils of the human heart, which will produce instead good and noble deeds.

Some think and expect at this present time that this foretold kingdom is coming down from above in the shape of a golden city, with Christ and his holy angels in it, descending partly to the earth, till they that died in this faith are resurrected, and they, together with those still living, who believed

this advent doctrine of the coming of a literal golden city, are caught up a short distance. Then they, with the saints, are to behold the other remnant of the dead who are to be resurrected. And the rest of the living which are out of this faith and considered the damned because they did not believe in this literal coming must be burned up and annihilated for ever, this earth then being destroyed through the burning of literal fire.

After this burning process has taken place, and this beautiful world, with those in it who did not die in the faith, are consumed, then those who believe in this doctrine and are already secured by believing that the Son of man comes in his glory on this fashion to redeem those who, by a faith without works, are already caught up, having been looking on the burning of this world and all that is in it.

Then the few out of many, together with the angels, descending entirely on the earth and resting themselves in the golden city,

which would, according to the theory, be resting on the ashes of their loved ones who perished through disobedience to this self-made doctrine or from lack of a right understanding of the Scriptures. Thus, according to advent doctrine and their calculations, this is to take place, and is expected every day and hour.

No, my beloved friends; this will never take place, because, as we have read in past pages of this work, when the Pharisees demanded of Christ to know when the kingdom of God should come, what did Christ answer them? Let us read it over again that we may not forget. Luke xvii. 20, 21: "The kingdom of God cometh not with observation; for behold the kingdom of God is within you."

These are the sayings of our beloved Master and Teacher, and we must give heed to this saying, as it throws great light on this subject.

No; this kingdom will not change the blos-

soms that are growing, the trees, the vegetation, nor anything that is for our sustenance, neither anything in nature. Its beauty will be the same, the fishes in the sea the same; the animals will be more lamblike in character, as we read in the words of Isaiah xi. 6: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

This, we are told, shall take place when the millennium is come and the kingdom of God is established on earth as it is in heaven above.

Dear readers, we will now come to that which produces this miraculous change on earth, that it can be properly said the kingdom of heaven is come upon the earth.

All that we have mentioned which is not to undergo any change will continue as described because it is complete in perfection, except the furious animals; they are also complete as far as the animal condition is con-

cerned, and are only true representatives of man in his natural, sensual and carnal state.

And note, as man is the only one in whom this kingdom is to be manifested, his heart must undergo the change of regeneration, which is to put on Christ and having the laws of heaven formed within, that he daily and hourly can say he doth not live to self nor study self-interest wholly, but that which pertains to the neighbor's interest.

Then, as we have the words of Jesus in Matt. xix. 28 : " That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel."

Oh, if these are to be the thoughts, the desires and the fruits of the human heart, what do we need more to have heaven formed within ?

Then, indeed, when the heart is in this state, we will not be looking up for " the kingdom of God 'to come' with observation," for it is already come " within" to those who

are in a fit and prepared state to receive its laws and its ministrations.

And then the very animals will feel the influence of this holy love that beams forth in all human acts and conversations, and thus they will be tamed through our kindness and affection.

We shall then perceive that we will not only be able to tame each other through the love of Christ, but everything that comes under our care will feel its holy and vibrating influence.

Then first this loving gospel of Christ will be preached right on the earth, and the words realized as he said, "Preach the gospel to every creature."

We always notice that a cruel, unregenerate man is cruel to his beast. And when the new birth of Jesus takes place in the heart and heaven commences to be formed within, there will be new affections, different loves, more charity, more forbearance, more love, kinder and truer judgment, more wisdom,

and the things that were before which belonged to the natural man will have passed away, and a new heaven and a new earth will be formed within the soul where dwelleth righteousness and peace in the Holy Ghost, and all things will be subject unto this power.

This will be the regenerative element that forms the kingdom of heaven within every human heart.

But there must be a doing away first of the evils in man's unregenerate heart before these things can take place, and that will be when man is willing to give up his carnal desires, his vile appetites, his ruling love of evil, and put on Christ and become a new creature unto God instead of serving the world, self and corruption, and can shine in the glory of God as the stars in the firmament, that each one he comes in contact with, be it man or beast, will realize its glory and perceive that man is changed and has become a new creature through the love element that is shed abroad from heaven within his breast.

This, my dear reader, is the second coming of Christ to reign in the hearts of his people, and thus his teaching has become effectual in our hearts. And he is then, as we read in the word, "He shall come to be glorified in his saints."

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and let the king of glory come in." And prepare the feast of love, that he with the fullness of the Father may be able to shed abroad the delight of heaven in your heart till you become so in rapport with the heavenly and divine that your life can blend perfectly with Christ and the redeemed to do your Father's will in all that pertains to your duties now and hereafter, when you are to enter the realms of the redeemed who have put on the robes of righteousness and walk no more after the lust of the flesh, but after the spirit, and have become ministering spirits to that effect to those who yet sit in darkness and the shadow of death and cannot see light.

CHAPTER III.

The Ministration of Angels.

THESE “ministering spirits” come and bear witness of the teaching of Christ. They are with us while we live on the earth plane, and are our teachers, our guides and protectors; and they are bringing this teaching to bear, that Christ “came to seek and to save that which was lost.” And by his labor of love and example we shall be benefited if we adopt them in our lives.

Thus they become our instructors in all that pertains to our salvation. As we mentioned in Heb. i. 14, “Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?” And in the following chapter, ii. 3, “How shall we escape if we neglect so great salvation?”

My dear friends, it is time we commence to realize angel visitations from Bible authority if we have no other knowledge of its existence.

To be Bible Christians it is necessary that we should be acquainted with the truth that it contains in regard to those things revealed on its precious pages.

We cannot part with the dearest we possess, which is the knowledge of Christ and the holy ministration which it brings to us on its pages. And to be well conversant with our privileges and the knowledge we are to receive therefrom, it is necessary to do as Christ bids us: "Search the scriptures: they are they which testify of me."

We are to be prudent in our investigations and not to listen to outside judgment, but to judge for ourselves and listen to that voice which said, I will never leave you nor forsake you, but be with you to the end.

Dear reader, it is pleasant to think that if the whole world forsake us we have friends

on the other side who feel for us, love us with all the care and tenderness they bestowed upon us in life, and more, because a mother who has passed away cannot forget her child, but she lingers around it with the same watchful care, and a child or companion who has gone before lingers around the family fold as of yore, although unseen by the loved ones, except in some instances where they have the gift of "discerning spirits." They are present with us, and have become ministering spirits of love and guidance to those left behind, following their loved ones with a watchful care till they have crossed the dark river, and then bring them over to the land of rest to live with them in endless unity.

This no doubt seems to many impossible, but nevertheless it is a fact. The child lingers around its mother still and nestles in her loving embrace. The loving companion is not separated from the loved one. No; the chain is only broken for a while, but as one link is

parting after another it only goes to make up that eternal chain of harmony and love that reunites one link with another again till all the severed links can form one harmonious chain that never shall be broken, but cemented for ever in love and heavenly affection through life and eternity.

This is pleasant to think of, that while we live in this body our departed loved ones care for us, linger around us and do all they can to help, comfort and console us with their prayers and wisdom in all that pertains to our temporal and spiritual welfare.

Life indeed would be dreary to many of us did we not realize this to be a fact. All would seem like a grave, as it does to those who have no knowledge or experience of these things.

We must not, however, receive all things that come to us from this source as truth. For often there are evil and untruthful spirits, as we have it confirmed in the words of Mark xiii. 22: "For false Christs and false

prophets shall arise, and shall show signs and wonders, to seduce, if it were possible, even the elect." But we must do as we are taught through the word: "Believe not every spirit, but try the spirits whether they are of God." And "prove all things, hold fast to that which is good."

Christ had angels that ministered unto him, and in his greatest agony in the garden they were of the greatest comfort to him, and more than any earthly aid could have been.

These angels see and know our sorrows and can enter more fully into our affections than earthly mortals; if not, they would be illy qualified to minister to us in our temporal and spiritual wants.

As we read in the word, "joy shall be in heaven over one sinner that repenteth," may we not fail to realize that those angels are keeping a strict watch over all our doings, and that they are continually on missions of love to the sinner, the downtrodden and oppressed of earth everywhere!

This angel ministration—oh how it soothes the soul and how it reveals the love of God, who has provided this heavenly ministration for our guide and comfort!

With much energy of mind we ought to receive them, feeling that they are the ones who shall reveal to us the things that belong to our salvation and minister unto us of the great things that are contained in the heavenly storehouse.

We must be in a prepared state to receive them as they come on their holy and loving mission to us, daily instructing us with patience and love to overcome all evil, till at last they can sit with us in sweet delight, listening to the truth delivered by us unto others as we have previously been instructed by them.

It is necessary to recognize this; for if we realize their presence and that the Bible is true on this subject of angel ministration, how can we attempt to doubt its reality at the present when we believe it existed in the dark ages of the past, and when we have living

witnesses daily from the same source of their present ministrations?

May we be so imbued with the spirit of love and truth that the holy ministering angels can come and go, bringing us true consolation from above and comforting us with their words!

The Master of the house cometh unexpectedly as a thief in the night, and be ye ready to follow him; for the hour is coming, and now is, when we are to be prepared to follow where-soever we are led.

His ministering angels are sent to you to bid you prepare for his coming. When he shall sit and feast with you in the tabernacle of your soul, and your soul can become an altar of sacrifice to God, and you can lay aside every evil love and every besetting sin and selfishness, and are willing to become pure, then this altar is guarded by pure and holy angels who will help you to prepare this chamber of the heart for this bridegroom, whose coming is, as we read in Rev. iii. 3, "Remember therefore how thou hast received

and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Oh, watch ye, Zion! for in the winter's blast we often feel the spring breezes; and thus it is with the royal King. He is coming, you think, in times of pleasantness, when the time and season of harvest is ripe, but I say he is coming when least expected.

And to those who will hear I "say, Come," for all things are now ready. The King is coming who is to make war with the powers of darkness. A city is to be taken, a kingdom to be established in its place, and the weapons of this kingdom are to fight for justice and liberty, and holiness shall be the sign.

Free from oppression, thus shall this army of the Lord march onward, leaving no stone unturned till they get the whole dominion of earth under their rule and government.

But this cannot be done without a struggle, and all the hosts of darkness will rise up in

opposition to the laws of this kingdom. The Holy Ghost shall rule this kingdom. No monarch on his throne who cannot give out justice and righteousness in the Holy Ghost can continue.

Man and woman will then have to join hand in hand in the work of redemption, and the downtrodden, criminals of every kind, will be properly cared for and raised up to their true position of man and womanhood.

No sin will be laid at the door of the female without judging the man the same. If he is the cause of her ruin, he must pay the penalty, according to the law of justice, and this law of justice will go out in the whole earth and baptize each one with a purity of heart and lead them to follow in the road that leads heavenward.

Thus the young and old of both sexes must go in unison redeeming the downtrodden and beckon them to come up higher and higher.

And as they advance in the scale of pro-

gression we must help and forbear with each other, feeling that we are the stewards of the household of God; and if we have the love of God in the heart, we can mount as on eagle's wings on high whenever we choose and ask for knowledge. The word teaches, "If any of you lack wisdom, let him ask of God."

This is our privilege; and knowing there is One who is touched with our infirmities, we can come to him hourly and daily not desiring anything save that which pertains to our building up of purity and holiness. Then our Father will smile upon us, and his voice of approval will be our strength, as we are going through the pathway of life.

Oh that we may so live that we can enter into this state and be able to give every attention to do the will of our heavenly Father! Then a silent and serene peace shall reign in the kingdom within the heart if we ultimate the love of God.

But while there is so much wickedness

going on on all sides in the world, it is almost impossible to feel fully that rest and peace which is given to the Christian heart. A mother is not at ease when her children are going astray and displeasing her daily, and so it is with the mother of Zion. She cannot feel that serene and tranquil rest while her children are going astray after strange gods.

Oh that we all may realize that in this kingdom which is to be established upon this earth there must be unity of interest among the subjects! And one must not say, This is mine inheritance and that is thine—that is to say, one subject holding thousands and millions in his grasp, while others have nothing, and often through hard labor, if able to do it, cannot obtain the proper sustenance of life.

Let us remember that the dear Lord who gave this earth to his subjects intended that they should do with it as should be pleasing in his sight, which is to care for each other, and he that is the Lord of heaven and of

earth will reward eventually all according to their works.

Christ it was who came from the Father with the royal command to earth that we should "love one another." He was the greatest one who ever lived on this earth who preached and lived the doctrine he preached. He was not only a mouthpiece of God, but as he said, "I have glorified thee on the earth, I have finished the work which thou gavest me to do."

When we can be imbued with this spirit of Christ, we will love the truth for the uses which can be ultimated therefrom.

Christ was the bright and morning star. It was the emblematical star of him which shone on the firmament in the night, directing the shepherds to Bethlehem, where lay the great ambassador who came from heaven with the royal message which was to be the great light of the nations, guiding them in the true path to find the way that leadeth unto life and immortality.

Yes, this star shone in the dark night to guide the shepherds. Would to God we all could look up and learn from whence cometh our help! Then surely we should all be guided by that morning star, our beloved Master.

But some will say, How can we be guided as the shepherds were to Bethlehem? Beloved, this star was to show them that in the stable over which this star rested lay the incarnate element of love to man. And he was sent for our redemption in obscure birth as our teacher to show unto us that it is not necessary to be high or possess influence to be followers of him.

We are taught through his exemplary life what is required of us as Christians and followers of that blessed lamb of God. And through his teaching and example we must look for this star to guide us till his image of love permeates our hearts and we can blend with the beautiful innocence and love of the babe in Bethlehem.

O ye nations ! wake up and gird yourselves with gospel light and truth, so that this immaculate love which was sent to earth shall not have suffered in vain as your example.

You cannot possibly for a moment say that you do not know or cannot perceive how you are to carry out this gospel of Christ. Do as he said and did: "If you love me keep my commandments." His commandment was to "love one another," which love must be carried out according to the words in Matt. vii. 12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

Beloved, hear ye the gospel trumpet calling you to order in the ranks. The Lord has his chosen leaders; hear ye them and give heed to the call. If we give heed to this call and will find the new-born babe in its swaddling-clothes in the manger of Bethlehem, then let us open the Scripture concerning the truth of the teacher, and read of

this heavenly babe that became the great teacher of this kingdom that is to be established on the earth in righteousness, justice and peace.

And in them we shall find just how to work for God and man. Man's temporal and spiritual welfare will be our victory, which is to be gained only through exercising the love-principle of Christ to each other.

This is, then, the beginning of the gospel truth in us when we ultimate this love in our daily acts.

We must live for higher aims than self. Christ, the Teacher, came not into the world to live for self; he said, "As my Father sent me, even so send I you."

CHAPTER IV.

*The Materials of the Temple, with the
Corner-stone.*

MY dear sisters and brothers in the Lord and co-laborers for the building up of his kingdom, we are to be purged from all sin and iniquity before we can be builders of this temple of the living God. The spirit of Christ must be the corner-stone in every human heart, for in every human heart this temple is to be formed.

How necessary, then, to throw out all rubbish, all that is an offence and an abomination in the sight of God, and be cleansed from all sin, pollution, selfishness and fraud that is against his kingdom! And after sin and iniquity are removed, plough the ground of your heart with a willingness and determina-

tion of making it a holy fruitful soil where fruits of righteousness shall grow; then water it with prayer and commence to sow pure gospel seed. And place at the corner the foundation-stone which the builders of mammon's temple rejected. Then there will be a new harvest springing up in your heart; the love-element of heaven will sweep over it, and make it blossom and bear fruit unto the glory of God. And as the law of nature produces blossoms and fruit on earth, so shall your soul bloom forth in beauty and holiness unspeakable and full of glory to adorn his heavenly kingdom, that shall be a world without end.

In the beginning, we read in the word, God created man in the garden of Eden, which goes to show that it was in accordance with nature that man should be born to rule all that was born on earth inferior to himself; and as man became a spiritual being—that is, born of the spirit—he could read life's lessons in nature's laws—how he was to be clothed

upon with knowledge from trespassing on forbidden ground and satisfying his appetite in that which did not belong to his spiritual development. But as we find in the words of St. Paul, 1 Cor. xv. 46: "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." He said "there is a natural body and there is a spiritual body." This spiritual body, which is within the natural, will unfold in wisdom and heavenly understanding as we can put down our animal nature and "die daily." Then properly can be said, with St. Paul, "But though our outward man perish, yet the inward man is renewed day by day and 'put' on the Lord Jesus Christ."

This putting on of Christ makes us new creatures in God; we are then being born anew, and all that was of a carnal nature has lost its charms, and we are resurrected into newness of life. And the things we once loved we now abhor, because they were "the flesh" warring "against the spirit."

Now, as we grow in knowledge and sit under wisdom's tree and eat of its delicious fruit, we shall find that we will be imbued with true understanding how to govern our appetites.

This will then be the unfolding law of our nature, to pass out daily from natural sin and corruption and to be endowed with power from on high to overcome all evil, be it of whatever kind it may. Thus we are to become purified and fit for the kingdom that awaits every true son and daughter of earth.

And as we enter on the stage of redemption, trying to redeem everything that is to become noble and sublime in its character, we must put away the evil of our nature and study that which pertains to our regeneration.

Christ said, "Ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

This following him in the regeneration

means to be like him—to be regenerated and free from all that corrupts soul and body, and adopt his beautiful life in ours that we may become sons and daughters of the living God. Christ prayed for the disciples that their faith should not fail them. Thus we must look with an eye of faith to God for all things which we stand in need of for soul and body.

He has provided for all our wants ; and if properly used and understood, we shall be profited thereby.

This is of importance to realize, that all comes from a kind and loving Father, the author and finisher of our faith.

Oh how shall we fully adore thee for all that we have received from thee in past and present? Oh that we could become pleasing in thy sight, and that our lives could be a daily sacrifice to thy glory, and to feel we are passing from death unto newness of life by the love which we manifest to each other! Then thou couldst dwell with us, and thy holy breath would calm every troubled wave in our breasts.

CHAPTER V.

The Building of this Temple, and who are the Laborers.

I N this state of mind the Christian ought always to be found. No trouble shall disturb them, because they are the Lord's and he is their guide. As the mother guideth her child, so the Lord guideth those who look to him for guidance.

We are told through the word, "Whoso putteth his trust in the Lord shall be safe." And in John xvi. 13, "The Spirit of truth, . . . he will guide you into all truth, . . . and he will show you things to come." That shows we are not held in darkness except we choose darkness rather than light. But if we look for that Spirit, we shall find God has sent as Christ said, "the Spirit of truth," that will

go with us as a faithful watchman on life's journey.

Let us, then, give heed to these things which were spoken of in the past and take them for our present and future guide, feeling that we are sure, if we follow the direction of the "Spirit of truth," which is sent to guard and protect us, we are walking in the road that leadeth heavenward.

My dear reader of these pages, may we all realize that we must walk in unison while on earth, under the influence of this holy "Spirit of truth," so as to be able to establish the kingdom of heaven on earth as it is in heaven. For this reason this "Spirit of truth" was sent to us to help and keep us in remembrance of the things that Jesus taught and did.

This "Spirit of truth," "the Comforter which is the Holy Ghost," as we read in John xiv. 26: "Whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Now, the aim for which this "Spirit of truth" is sent to us is to prepare us through the holy teaching with which he comes to become "heirs of salvation," as we read in Heb. i. 14: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" And that can only be by adopting the teaching of Christ in our daily lives and making it practicable on earth.

We must not think that the ultimate result of this preparatory state is something which belongs to the future world. No, its fruit is to ripen while here on this earth. And here we are to be, as Christ compared us to, "trees" that yield their fruitage; we must see to it that we be not barren fig trees, but walking trees of knowledge that drop their fruit everywhere among the people, that they may be benefited unto salvation, and thus giving in the same measure as we have received.

This is the state we must be in when we can receive the Spirit of truth as a daily guest;

and feeling that we are attended by the most holy ones that are sent to help us on the way, we shall lack for nothing, but all shall be provided for by a kind Father if we live and work by faith in him, having an eye single unto his glory.

It does not seem that we have that perfect state of things anywhere at present, and cannot have while there is so much selfishness on every hand in the world. And they are serving "the prince of this world," that, as Christ says, "cometh and has nothing in me." This is the prince of darkness, to which the nations fall victims every day except they are willing to put on Christ and listen to the "Spirit of truth," that comes as a second messenger and bears testimony to his teaching.

Oh that we all may comprehend the new command of the Captain of the Christian regiment, and be willing soldiers that are fitted out in gospel attire to slay all that is an abomination on the earth and conquer unto salvation, with the Master at the head of us!

Oh how necessary it is for us to realize that it will not do to lay aside this attire, but to be clothed upon daily with strength and power to fight the battle of the Lord, that his kingdom may be won and established on earth as it is in heaven!

This is what we must be fitted for to be faithful soldiers of the cross who do not shrink from the enemy's darts, but march on prayerfully and powerfully, having no other aim in view than to establish the kingdom of God on earth, that peace may be felt throughout all her borders, and the King of heaven can reign uninterruptedly on earth in power and sway his sceptre of justice, righteousness and peace.

Then his subjects who have fought for the kingdom can lay down their weapons of weariness, toils, pleading, suffering and sacrifice, for all have become of one mind in the Lord Jesus Christ, to whom all glory belongs as a crucified Saviour, for truth's sake.

Beloved reader, there was power in his

teaching, and it became more powerful through the exemplary life which he lived.

We cannot say that we are obliged to be in darkness, and have no light as regards building this kingdom upon earth as it is in heaven. There is no brick or mortar required to build this kingdom; a kingdom of clay houses we have already. It means a kingdom of heaven's law within the breast of every human soul that will not oppress his brother man in any shape or form. But live unto his service and the glory of God as though every day was the last he would be permitted to live.

If we will all take this home to ourselves, and study for a moment how we would feel and act were we experiencing the last day of our lives, then we can judge how differently we would act toward ourselves and others *were* that the case.

If we endeavor to think this matter over, we shall find that these duties devolving upon us must be ultimated in useful and practical works. This is not or will not be our

abiding city. We are only travelers here for a time to be trained to become "heirs of salvation," and finally, if faithful to our trust, reign in glory with the Lord of hosts.

It is only required of us while we sojourn here to live, as the poet said, "to leave behind us footprints on the sands of time" that will leave a bright memory that we lived not in vain, but that we did as we were commanded, following in the Master footsteps, the best we ever could follow.

Thus at the journey's end we can look back, feeling that while we traveled we left blossoms of truth that had unfolded into a life of charity and love to the neighbor as to self.

Then, indeed, we can say of such memories when departing, Noble deeds are left "behind us in the footprints on the sands of time."

I often think that was what Jesus thought when he wrote in the sand at the time when the unruly Jews came to accuse their victim, the woman, before Christ. No doubt he would have liked occasion for a different sub-

ject at that time, but we have it on record thus—that they wanted, according to the laws and barbarism of Moses, to stone her. I do not know that Moses inaugurated such a law, however; so it says in holy writ, *fearful* “footprints left on the sands of time.” Not much like the laws of the lowly Nazarene, our beloved Master, Jesus, who did not condemn either of the parties, but in his meekness and lowliness of spirit, when he asked where her accusers were, said to her, “Neither do I condemn thee; go and sin no more.”

We that profess to be travelers to the celestial city of peace, can we put on the robe of holiness and forbearance, like our beloved Master? Then we can go hand in hand with him in the road of redemption, saving souls that will not only adorn the kingdom of heaven on earth that is to be established through Christ's faithful followers, but will adorn the everlasting kingdom, which has no end, eternal in the heavens. Peace, peace, awaits every traveler of earth who is seeking

in earnest for this heavenly inheritance in the world to come.

Remember that only as we are faithful to our duties and charges here can we gain an admittance there in that blest abode which is reserved for those who carried out the Master's command.

May God help us all to do his will, that when our souls are cast on eternity's shore we may be accepted of him. For this we pray unto the Father of our salvation, and that the fiery trials which we have passed through may not be in vain. But as we find in the words of St Paul, 2 Corinthians iv. 17: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" than ever this world could bestow upon mortals.

This city of our God, to which every true Christian is hastening, may we not forget that our fellow-mortals are traveling with us on life's rugged pathway, with whom we often meet in the walks of life! Knowing they do

not feel drawn in the direction that leadeth to the city of our God, but that leadeth where the sinful and wicked have gone before, oh let us rescue them while there yet is time, and feel for them as though they were our own loved ones. They are our own in God, because we belong to the family fold of one common Father. And God destined them, if they would, to become his sons and daughters. To this effect he sent his beloved Son from above to earth to tread the weary walks of life that he might teach all who would to find that blissful haven of rest.

Now, as he has fulfilled his mission in doing his Father's will, it behooves us as his followers to feed his lambs and his sheep, as he told Peter to do. By this saying Peter's love was tested three times; when Christ asked him, "Peter, lovest thou me?" "Feed my lambs," "Feed my sheep," that meant to teach in living acts the pure and loving doctrine of Christ to sinners of every grade and condition, both old and young.

This is required of us as followers of Christ. And in accordance as we can do this and follow out his love we remove the tares from the wheat, making a clean harvest of this earth.

And then we can produce fruit unto the glory of God, because we have cleared away all that destroyed the roots of the true seed of the kingdom of heaven in the heart, which is the soil that the kingdom of heaven is to be built upon.

CHAPTER VI.

*How the Kingdom of God is to become the
Universal Kingdom upon the Earth.*

THIS kingdom must be formed within the human heart, its laws established, justice, peace and righteousness reign, before we can say the kingdom of God is in the heart. While we prefer to walk in the domains of darkness this kingdom is shut out from our hearts, and we cannot feel we walk in the light which they do who walk by faith and not by sight, and live in the delight of heaven, carrying out its laws and retreating into the innermost recesses of the heart in prayer and communion with God.

When we become so imbued with his Spirit as to be able to find all that which is necessary to build up a holy temple within, then God can take up his abode in our souls.

Mysterious are thy ways, O God! "Thy ways are pleasantness and peace." And in thy habitation dwelleth those who have served thee and fought for freedom's weapon, which they carry as a symbol that they fought well under the banner of love.

Holy Mediator, thou who art the Captain of our salvation, to thee we come, feeling there is still a higher power than thee. Him whom thou calledst Father and said, "My Father is greater than I," we also call Father. That was the first message delivered to Mary and the disciples after his resurrection, as we read in John xx. 17: "Go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God." By this he directed us to a higher power than himself, as he came after he had laid down the mortal life and claimed the same God whom he said we had. Let us look at this in its true light that we may not misconstrue his sayings.

Oh that we may be cemented in all that is

righteous in the sight of God, so we can daily feel we are doing his will! And as life is drawing to a close may we be so fitted and prepared that we can enter into that holy city without spot and without blemish!

We are to live in the fulfillment of his laws, which are to be established in our hearts; and when we live in its ultimate, this earth will become the kingdom of our God as it exists in heaven.

And now, to have this kingdom of heaven become a universal kingdom on the earth, we must put on heaven's livery, fighting for the truth and trying to be of one mind in our Lord, hearing his voice calling us at all times and under all circumstances, continually to be on our guard watching for the enemy while he steals upon us trying to make his attacks.

God forbid that any one should be slain by his sinful weapons, and be left out from that heavenly abode which is prepared for his children. But oh may we strive to enter

in through the narrow gate that leadeth unto life and immortality !

To become fit for this immortality we must put on Christ, which is heaven's livery, by adopting his life in our own, and live, as he did, in love and charity with all mankind. And as we study this maxim and perform the same deeds that he did, we shall not only have power given us to ultimate the same love and works which he did, but he promised we should do even "greater things" than he.

For this he came into the world, to show us by his example and teaching it is not impossible to do the same things which he did, but a great deal more. He was the corner-stone of the temple, a sure foundation to build upon if properly understood. He is the foundation or corner-stone on which the temple of this kingdom is to be built.

Now, in this type of Christ, he being compared to a corner-stone, there is no particular beauty ; but when we bring it into its proper place where it was intended for use, then it

becomes the strength of the building. And if there are good laborers who understand the architecture of the building which is to be built upon this foundation, there will be true united labor, and a most glorious temple will be erected in every human heart that shall bear the name of love and uses in loving acts to God and man.

But this can only be accomplished when first we become of one mind in Christ—that is to say, we must form ourselves like a class of children in school learning the same lesson. It is utterly impossible to build a house if the laborers are not united; and to be united in the labor we must be at our post, having nothing in view but the erection of this temple. Every man at his post to carry out the heavenly command which God has given him to do for himself and his fellow-man.

CHAPTER VII.

The Builders and the Structure of this Temple.

NOW, to be builders of this temple, we must arm ourselves against any invaders who come to destroy this building, so that we may be able to present to the view of others the glory and unlock its interior mystery and grandeur.

A true Christian's life is a warfare, as all know who have passed through it; and when we commence to realize farther that it will be nothing else so long as things are as they are in Church and State, we will find that we form a part of its commotion. On one hand we have comparative justice in Church and State, and on the other we have a clamor of all that is disorderly; and it will be so until we com-

mence to realize that we have something to do in this field of human redemption.

We must not think, because we may be members of the Church of the first born, as we term it and as every one claims, be they of whatever creed or caste, that *we*, by professing that name, do thereby become born into newness of life in all instances. Oh no; let us not deceive ourselves, but feel that we have something to do in Church as well as in State, and that there must be a true and holy government springing out from the Church of God's children that has put on the attire of Christ, and is fighting down every evil in Church and State, being prepared to follow the heavenly army which was sent, as in the time of Jesus, the first-born, to declare "peace on earth and good will to men."

This peace must come fully on earth, Jesus being the first leader of love and holy principles. And till we can recognize the Master's command we will go to work the wrong way in establishing our armies.

Let us give heed to this, that his command does not convey an uncertain sound, and instead we get the command of the prince of this world, which Christ said "cometh and has nothing in me."

Yes, do you not perceive that this prince of the world, whom Christ rejected as having no part in him, has been doing his powerful work with the nations throughout the globe?

And now very few commence to see the danger of the past and present and hasten to prepare for the coming of the great God to judge the nations, some to everlasting joys, and some to condemnation.

Oh, let us put on the whole armor and shrink neither to the right nor the left, but feel that we have a city to be gained eternal in the heavens, and a kingdom to be established upon the earth that bears the impress of the heavenly, which shall sway its sceptre over the whole earth in justice, righteousness and peace. To this the angels say Amen, and Hosanna to God in the highest shall be

sung when this takes place and can be established on the earth.

But before this can be established we shall have wars and rumors of wars, and the mighty powers of God will ride on the chariots of his wrath and cause all things seemingly to come into confusion.

But note, the kingdom *must* be established on earth as it is in heaven, and will be as the word teaches: "The kingdom of heaven suffereth violence and the violent taketh it by force," and the Lord's subjects will have to fight to bring these things about.

No peace can be felt within her borders till all that is an abomination in the sight of God and the holy company above can be annihilated on the earth, and a new state of things takes place, which bears justice in all its attributes to God and man.

Then the sayings, as we read in St. Matt. xxiv. 7, will have been verified: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines,

and pestilences, and earthquakes in divers places.”

All this commotion which we have in nature, through floods, earthquakes, threatened famine and pestilence and commotion in the human mind and heart, is a talisman of the foreboding of coming times to the armies that are to be arrayed for the battle of the Lord which will surely take place before peace can be inaugurated. Till then we shall see insects forming themselves into armies, going from north to south and from east to west, destroying everything that is for man's sustenance, only a true representation of coming evils which will try to prevent the builders from prospering in the building of the kingdom upon earth.

Which is the sanctuary of every man's heart that ought to be imbued with heaven's holiest laws of love to God and his fellow-man, and to live such acceptable lives in the sight of Him from whom this law proceeds that angels can come and go daily and hourly and gather the choicest treasures of love from

this sanctuary of the human heart to deck the heavenly kingdom with as praises unto God that they have received the teaching of the Holy Spirit, which is God's love in their hearts.

Think, when we can universally be in this state of mind, what we will have in Church and State government.

We will have a paradise on earth, in which will grow a corresponding spiritual tree with every human soul, bearing the twelve manners of fruit, which we will illustrate through this work that is watered by its living streams, the sap which flowed from the spiritual vine, Jesus Christ, and thus became the spiritual essence of his blood, which was sacrificed from love to God and love to man in fulfilling his Father's will, as he said he came to do.

We have now illustrated the weapons which are to be used in this warfare and the attire with which we are to be equipped as we enter on the frontier to attack all evil and wrong principles which cannot be called a fit

command and come under the head of the new commandment of Christ.

Under this head the Christian army will march, bearing this inscription on their sceptres, Love to God and love to man, the teaching of Jesus our Captain.

We will now lead the reader to take a symbolic view of this Christian army as they are to be fitted up as true soldiers of the cross, and will illustrate their glory in the type of a temple whose foundation-stone is the Lord Jesus Christ, and the adjoining stones which form the foundation and the general structure of this temple is the result of the Christian heart in its glorious unfolding of love and holiness to God and man.

And as we behold this spiritual structure of the soul, in its glorious unfolding representing the temple of the living God on his throne, giving out his laws in the human heart, which is to bear the name of immortal love and justice.

We will now consider this symbol of the

inner temple from a Christian standpoint in its natural and spiritual development, and will proceed by viewing the outside architecture of this temple before we enter into the holiest and reveal its inner glory.

First, then, we behold the walls of this temple decked with precious stones of different kinds; on the left of the entrance to this temple we find these precious stones immovable, presenting a glaring lustre. When on the right side of the entrance, there we behold the same kind of stones which form the wall, but they are intermingling and blending with each other, making a charming contrast in their blending beauty.

These are the emblems of the true laborers in Christ's kingdom, who are working daily to build the temple on this foundation-stone which is Jesus Christ.

The stones on the left, which seemed immovable, are the emblems of those Christians who do not work neither with mind nor heart for the elevation, morals or needs of

humanity, and are of no benefit whatsoever, neither in temporal nor spiritual things.

Within the heart of such Christians there is a dead chamber, which throws out nothing but a ghostly lustre and can truly be compared to the words of St. James, ii. 26: "For as the body without the spirit is dead, so faith without works is dead also."

CHAPTER VIII.

The Corner-stone, and the cementing together of these Precious Stones which form this Temple.

WE will now conclude with our remarks on Jesus Christ as the corner-stone. We cannot perceive him as we do the other stones, but he is there ; and except there was that firm stone of the building serving as the foundation, the building would soon with its precious stones fall into confusion, like the Babel-builders, who erected the tower of Babel without this firm foundation, thinking they could build themselves up into heaven.

No ; they had to come down, and were confounded in their speech ; consequently they had to stop building. Now, this temple, which is to become the kingdom of God and his saints, cometh not with observation, but is to be formed in the heart, and comes down

to us through holy inspiration into the minds of the people through the "Spirit of truth," that has come to lead and guide the sons and daughters of the Most High, to give heed to this holy teaching, Heb. ii. 3: "Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

We have now presented the precious stones which form the framework of this temple; set forth and located the corner-stone, which the builders at that time rejected, which is Jesus Christ coming in his second coming to reveal himself to the human heart.

Then the stern and the strong ones are those who are the laborers of his mighty gospel of reform, to destroy all that is an abomination in the sight of God. Sin must be done away with, and we must be pure, substantial mortar in among the stones that form this foundation.

Much labor is required; but when the true foundation ones are laid, the house will not

fall or be washed away, because it is builded upon the rock Jesus Christ, the corner-stone.

Thus this foundation consists of many stones that must be like unto Christ in this building.

As an established Church there must be twenty-four elders, twelve of each sex, corresponding to the four and twenty elders before the throne of God, and are the emblems of the pillars which this Church must rest upon that are fixed and firm in the foundation-stone. Then, as the walls with the pillars are erected, the laborers will mingle and blend with each other, forming this heavenly architecture. They must be of one mind in Christ, the corner-stone, so as to be able to properly succeed in erecting this building ; if not, they will turn out Babel-builders ; their tongues will be confounded, and it will end in controversy.

Now, to be properly endowed with power from on high to erect this temple, we must continually keep the great Architect in view who gave us the pattern of this building.

Then shall we have in this temple, which is the New Jerusalem, descending out of heaven from God in the human heart, as we read in Rev. xxi., "the twelve gates," each "of one pearl." "On the east three gates, on the north three gates, on the south three gates, and on the west three gates," indicating that the people of the Lord will come from all the four corners of the earth to enter in through those beautiful gates, which is the human heart in its glorious unfolding, representing that the King of glory has taken up his abode therein.

When all things which are to be established on earth can bear a correspondence to that which exists in heaven, then truly the King of glory can be represented as having taken up his abode in the human heart.

We also represent all that this glorious temple constitutes and form a part of that glorious hall. We will now see what we meet at the entrance of these gates. Behold, we often find the distressed sitting, looking to us for aid and help to soul and body, as at

the time of Jesus, when they looked to him to be healed of their infirmities—he that was heaven's choicest gate; for through him nations are to enter the kingdom of the blessed abodes of the redeemed.

Yes, again we say, at the entrance of these gates of the beautiful which we represent, having put on the love of the Lord Jesus Christ, we shall find, like him, the desolate, the blind, the downtrodden, the unhappy, the forsaken, the poor desolate widow and orphan in their anguish, and the sinner of every grade, at these beautiful gates of the temple, pleading to those who have entered into the temple for help and assistance to soul and body, and that their sorrowful lamentations may be heard.

Yes, if these temples, which we are to represent, are founded on the corner-stone, the builders cannot help doing the same as Christ did, because he said in John xiv. 12: "Verily, verily, I say unto you, He that believeth in me, the works that I do shall he do also,

and greater works than these shall he do, because I go unto my Father.

Dear-beloved co-worker with me in this glorious temple, see that you go by the exact pattern laid out in the heavenly mount from which this corner-stone was cut, lest while we try to go by this pattern some other pattern comes into our mind, and we send for more modern materials, which will charm the eye and the ear and make us forget the old-fashioned chart which was laid out for us to build by.

We have now presented the gates and the foundation of the walls that shall interblend in beauty of the faithful co-laborers in Christ for the elevation and happiness of the neighbor and the glory and royalty of heaven.

Now we come to the steeple of this temple. In its centre we see fixed a timepiece; to tell us, watcher, what of the time. Thy golden finger points me to the hour when the laborer's work of life is done. Then, oh then, may we have so lived that we can real-

ize we have been faithful laborers in the vineyard of the Lord in calling together laborers to build up these temples to his glory!

And when each human heart beats with love for his fellow-man, *then* these temples can be cemented together, constituting one glorious whole, and we can hear, like a distant echo, the harmonious music within, for it calls and swells in rapport with all that is heavenly and divine.

As we have presented to the view of the reader the structure of this temple formed of the precious stones which are the laborers who form this building, we will proceed to unlock the mystery of this temple.

The golden key which is to unlock the doors of this temple and open to view its inner glory is the glory of God that is unfolding the human heart and makes it lean on its Maker, God, as a child on its mother's breast. We can then commence to breathe the pure air of heaven for its unfolding when we realize

the door of the heart is open to let the glory of heaven stream in.

It is then we can say with the apostles of old, "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light," and as "able ministers of the new testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

It is the glory of the spiritual understanding of the word that comes to us as we open the door of the heart and let the King of glory come in. We shall then be illumined with the glorious light of heaven, and instead of darkness, there shall be light. He has come to take up his abode, and sits like "a refiner of silver" and gold on the sons and daughters of those that are to adorn his heavenly kingdom that shall have no end.

To be able to serve God in the newness of the spirit we must exercise our will-power and make up our minds to serve him at any cost.

This will-power it is that ploughs up the old roots of the weeds of sin ; then first the true seed can be sown in the kingdom of the heart and precious plants can be produced.

But to have this done and the seed quickened into life there must be a breeze of this heavenly birth making a clean sweep over the ground of the heart, as the evils must be rooted up.

Then first the heart is in a fit and prepared state to receive the true seed of the kingdom of heaven. After they have taken root and commenced to bear blossoms and fruit, we can then see that the seed fell into good ground, sprung up and bore fruit, and can realize through this process that we are born of the Spirit.

This is the process of the new birth concerning which Christ spoke to Nicodemus that "except a man be born again he cannot see the kingdom of God." Consequently, it is necessary to give heed to these things.

While the door of the heart is closed and

that garden within, which ought to bear the choicest blossoms and fruit unto God and man, bears nothing but weeds, no glory can enter nor any development take place in the new creation of the heart where all is darkness and chaos.

To be born again it is necessary to be preg-nated with spiritual and intellectual air that moistens the ground of the heart, and be able to have our understanding opened of Jesus, as he did to the apostles after his departure, that we as "they might understand the Scripture."

CHAPTER IX.

The Golden Key which is to Unlock the Mystery of the Inner Glory of this Temple and reveal the Sanctuary of the Heart, with the Offerings produced from the "Tree of Life that Bears Twelve Manners of Fruit, and the Leaves are for the Healing of the Nations."

AND thus we will proceed to unfold the mysteries of the inner glory of this temple. Every human heart must throw off the chains of sin and worldliness which bar the door of this temple—that is to say, throw the doors of your heart open for the King of glory to come in and take up his abode and shed abroad the heavenly marriage delight. Then the heart has become a union between heaven and earth on which the angels can come and lay down the choicest tokens of heaven's delight.

The human heart must be in rapport with the divine, and it is impossible for us to be imbued with this heavenly wisdom while we are living to self, in darkness and ignorance of all that pertains to this spiritual unfolding.

The human heart, as we have said, is the place where this kingdom of heaven is to be formed. Christ did not teach that the kingdom of heaven should come with observation, but as we read in Luke xvii. 20, 21: "For behold the kingdom of God is within you."

Now, it is necessary that we be endowed with power from on high to be able to have the kingdom of heaven formed within and to promulgate all that belongs to this kingdom. We have much in these human hearts of ours that must undergo renovation, and only as we set about seeking to find all that which is out of order and try to make it right can we find what is needed to make it a fit temple for the King to dwell in.

We will now, in the first place, illustrate the evils of the natural man's unregenerated

heart. Selfishness and self-gratification is always the root that produces the tree which carries evil fruit on its branches and destroys the vitality of his better nature, which ought to be imbued with holiness and righteousness.

The evil fruit which is produced from this tree often flourishes in worldly prosperity, and seemingly as we read in Psalms xxxvii. 35 : " I have seen the wicked in great power, spreading himself as a green bay tree," they casting off their fruit of destruction to others, as well as being pregated with evil themselves ; and others, eating thereof, become intoxicated and charmed with that which destroys soul and body through life and eternity.

Thus the human heart is desperately wicked while it is in a selfish and carnal state, and sees nothing more glorious than to live and gratify self in every department of its being.

Consequently, that which ought to bring forth fruit unto holiness is choked by the weed ; and this weed must be rooted up, as Christ teaches in the word : " Every plant

which my heavenly Father has not planted shall be rooted up."

This shows that the weed which produces evil fruit cannot exist in the garden of the soul, where the Husbandman chiefly dwells. He does not tolerate such plants; they must be pulled up before the true grain, which will produce good fruit, can take root and flourish.

Such trees are desirable to this Husbandman; he owns all these plants and waters them alike with his love and grace.

But the human heart sometimes forms a covering to conceal the evils and shut out the sun, so that the beams of the Sun of righteousness cannot penetrate. Consequently, it grows in the shade, and often clear darkness; and the true light that is to unfold it into uses of divine love is shut out.

And instead, it causes barrenness and no growth, but becomes dwarfed, and cannot produce the right kind of fruit, as it would had it unfolded under the gentle rays of the Sun of righteousness.

The fruit-bearing tree (to which the Master compares us) in its first unfolding produces leaves, then blossoms, then fruit; these are the three unfoldings of the human heart.

We will dwell first on the correspondence of the leaves, which is the truth we have and are receiving that teaches of a regenerated life unto the glory of God, use and self-sacrifice to humanity. This foliage ought always to be green and beautiful and kept fresh by the dews of prayer.

Then watching that no worm comes to make its home in this foliage of truth; for if we do not watch our hearts and our evil propensities, it will be like a wormy foliage, and consequently will have no power to unfold into blossoms.

Then again we will come to the second unfolding of this tree of the human heart.

If the truth we have received has been watered by prayer and kept free from the worms, the foliage is perfect and brings forth the unfolding of the blossoms. These beau-

tiful truths which are given to us must bud into blossoms before the tree can bear fruit. Thus the blossoms of this tree are its glory as they unfold in beauty and shed their sweet-scented fragrance. And the passer-by can inhale its rich fragrance and receive a delight in the soul from beholding its beauty, which was placed there by the heavenly Artist, which is love unspeakable and full of glory. Thus the blossoms have their day, and each one culminates into delicious fruit peculiar to its kind.

And only as we can realize that the unfolding of the human heart does not consist of one kind of fruit, but we must each one represent the tree of knowledge that bears twelve manners of fruit, "and the" very "leaves" will be "for the healing of the nations," which is the *truth* given to the sin-sick soul and body.

This tree shall eventually flourish through endless eternity. We must not think because we have the *truth*, the *emblem* of the foliage,

and *that* foliage has produced beautiful blossoms, that it must stop here, which is to say we speak and feel the truth and minister the truth unto others, making them, as well as ourselves, feel this delight in the soul brought forth by the truth. No, no; all this process was for the purpose of bringing forth *fruit* and *glory* unto God and humanity.

This fruit is the product of the human heart, and is the result of the two preceding unfoldings. We will illustrate its quality. It has been brought forth from perfect leafage, culminated into blossoms that have unfolded their petals for the formation of the fruitage. This is the process that the human heart must undergo in its regenerative unfoldment before it can come into a fruit-bearing condition, which being the third unfolding, it gathers up all the elements from above. As the sunlight and heat in the natural, so the human soul unfolds from the atmosphere of divine heat and love, and its substance springs from the new birth. The seed of truth that proceeds

from God, which has taken root in a fruitful soil, springs up, and is now ripening into delicious fruit unto the glory of God and uses of love to humanity.

This truth, while it is forming, contains all the elements for its unfolding; and the human soul can drink in the dew of heaven, which is the heavenly teaching, and be warmed with the divine heat, and through the beams of the Sun of righteousness "bring forth fruit, some thirty fold, some sixty and some an hundred."

This, beloved friends, is the type of the unfolding of the human heart in its three progressive states. First, that which is natural; next, that which is spiritual. This process is the spiritual meaning of the word, and let us not mistake ourselves thinking that through these different unfoldings we are all complete and perfect. No one can judge, till the fruit be tested and proved, of what sort it is, which is the third unfolding. The fruit of the Spirit is love both to God and to the neighbor. Christ taught that "by their fruits ye shall know

them," so we can only judge the fruit by taking it down from the tree and tasting its quality. If it is sound and free from worms, then it is fit for use. Therefore the Christian is compared to a tree, and by the fruit we bear we are to be judged.

Let us *enumerate* the fruits of the Spirit, which *belong* to us as Christians, as we find them in Gal. v. 22, 23: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." To *become* perfect fruit-bearing trees we must *first* root up the barren fig trees, which the Lord denounced as *useless*, that they may not cumber the ground of our hearts. *He* came for three years seeking fruit and found none, and at last said, "Cut it down."

Now, my dear friends, does this not show that Christ, in using this type, wants in his vineyard trees that bear *fruit*, and not those that are like the barren fig trees?

But, alas! my reader, many barren fig trees meet us on every hand, and they *cumber* the

ground, *draw* the substance from the adjoining trees, that otherwise would flourish if the barren ones were cut down—that is to say, removed from their places that others might spring up which would bear sound fruit.

You have no doubt noticed if a tree bearing *good fruit* drops its *seed* it will spring up and bear the *same* kind, and sometimes *better*; but of a *barren* tree, or a tree bearing *bad* fruit, nothing *good* is produced.

Now, this garden of the heart must be ploughed and ridden of all weeds, all barren trees, all poisonous plants which bear nothing but poison to soul and body, and instead of producing a plentiful harvest of precious fruit produce nothing but barrenness and weeds.

Let us go to work, then, and see what state the garden of our heart is in, what kind of plants grow there, what kind of water we water them with, and what soil we have to *produce* the kind of plants and trees *desirable* for our heavenly Father to behold.

That when he comes to take up his abode

in this garden of the heart, in which the kingdom of heaven is to be established, he may find it so perfectly blended with the angels that indeed he can say, My kingdom is come upon the earth as it is in heaven.

This must take place before he can come and take up his abode in our hearts.

Let us see what kind of a tree this is that should have the name of the "tree of life which bears twelve manners of fruit," and whose "leaves are for the healing of the nations." Its glorious name is *charity and self-sacrifice*; for out of these cometh *knowledge*, and from *knowledge* cometh uses of love.

Now we will present the different manners of fruit that grow on this tree of knowledge, whose sap is divine love in the soul, that vibrates and inhales continually the nourishment through faith in divine power and assistance to bring forth every unfolding of these precious fruits.

First, then, comes charity, which is love;

without this love, which is divine heat and illumination in the soul, *nothing* can be brought forth. *Second*, self-sacrifice. *Third*, uses of love. *Fourth*, sacrifices from love. *Fifth*, That which leadeth the sinner from his evil ways and covereth a multitude of sins, which also is charity. *Sixth*, wisdom's fruit. When we have these elements within the soul and a desire to put them into use, we must ask God, as the word teaches: "If any of you lack wisdom, let him ask of God." *Seventh*, universal love to all mankind, and glorifying *God through* this love in rendering our bodies and lives a living sacrifice to his glory. *Eighth*, put into use all these attributes of the human mind, having but one desire, which is, to *do* the will of God and to fulfill "the *royal law*" to love each other as ourselves. *Ninth*, to lift the lowly, the forsaken and the outcast, ministering to their wants and raising them up to a proper standard through our efforts. *Tenth*, to never weary of well doing, but ever watching and praying for divine aid

to be able to accomplish that for which we were born naturally, and to pass through the new birth.

This *tree of life* is the fruit of the new birth, and the last fruits of all which are seen uppermost on this tree, always lifting their crown to be endowed with power, strength and glory from on high, are faith, hope and charity, holiness and purity unto God, for great peace shall *they* have whose minds are stayed on thee and can sit in the shade of the branches of this tree, continually bearing in mind the will of the Lord, and that we were born for the purpose of ultimating his will through uses of love to all mankind.

Thus this tree will stretch its branches to gather in the nations, till each one of us can *realize* that we are the *type* of this tree of life that will drop its fruitage to the nations, and they become the consumers of this product which is begotten through this regenerative process.

To this, beloved reader, we are all invited,

and to put on the beautiful apparel of spring, the first ultimate process of the regenerated heart, and the following process, that of the blossoms which are to culminate into fruit, which is, as we have stated, the third unfolding.

Beloved friends, when each Christian can commence to realize that this is the process of a regenerate life step by step, then *first* can we tolerate each other's experience and consider them right in their place.

We will now engage our thoughts with the atmosphere, the sun, the light that surrounds this tree, and the gardener who watches over this precious plant of truth till it becomes a fruit-bearing tree of knowledge fit to adorn the paradise of God.

The atmosphere that is to surround this tree must be a continual outpouring of prayer unto God by faith in him to nourish the seed till it has taken firm root in the soil of the heart, and as it goes on with the different processes to bring forth the tender

plants it must be watered continually by faith and prayer.

Faith is the sunrise of the soul that echoes from earth to the heavenly shores and bids the weary wanderer look to God. And prayer is the choicest outpouring of the soul to God, as by faith we lean on the bosom of our Maker for support in all that is necessary to this regenerate life.

Thus faith and prayer are necessary daily and hourly, so that we may be able to live continually in the atmosphere of heaven by faith. And in having the prayer answered we must live in constant communion with God and those whom he has sent to minister unto us, according as the word teaches: "Are they not all ministering spirits sent forth to minister to them that shall be heirs of salvation?" These ministering spirits are to our souls what the gardeners are to the natural plants and blossoms.

Thus we will illustrate the blossoms of the souls, and with what tenderness our heaven-

ly Father has sent his beloved spirits and angels to cultivate these blossoms of the human heart.

They are the heavenly gardeners that are sent to show how we are to be thrifty branches in the vine Jesus Christ, which is to accept of the true substance and vitality of his teaching, and, as we read in the word, those angels are coming to bear witness to his teaching.

O fellow-mortal! *you* who as yet know nothing of the garden of God in the soul, nor of the tree of knowledge which is to bear the twelve manners of fruit for the benefit of yourself and others, or do not realize that there must be a heaven within thy soul and that this heaven constitutes the paradise of God, where he can come and delight in rapport and beauty with you and delight in the precious and holy plants which are to fill this garden with delicious fruit fit for his glory.

O my friends! delay not, but commence to form an Eden in your hearts. Pull up all

the weeds and commence to sow seeds of holiness to God and uses of love to man, and guard against that no weed can creep in among the tender plants and twine themselves around them.

Commence in earnest to cultivate the ground of your heart. Look over it carefully and see what kind of weeds you have growing there that you perceive destroys your usefulness and inaugurates evil instead of good. Wax not old in sin and intemperance, for the destruction of such life comes at last like a tornado and causes immediate and total destruction to soul and body.

This is what must be considered the penalty to those who have not watched over the garden of their hearts, but have let every kind of poisonous weed creep in which are often found in gardens destroying every surrounding plant.

So it is with sin in the human heart. One deadly sin will assume the supremacy of the heart and destroy everything which ought to

grow and develop into beauty and heavenly delight, as we have mentioned, grown into a tree of knowledge bearing the twelve manners of fruit and the leaves serving for the healing of the nations, which indicates that a true Christian is ready at all times to perform divine uses of healing to soul and body with all who come near its branches.

Thus with a true Christian it is plain to see that where he is a follower in Christ's footsteps he does not mark destruction in his path, but he gleans up all the broken sheaves which come in his pathway and under his observation, and like the good Samaritan binds up their wounds with sweet charity and love for the oppressed, the downtrodden and intemperate of every grade and kind, and tries to water the garden of their hearts with prayer and sympathy for their fallen condition.

Thus they try to gather up these broken sheaves unto the Master's glory, and to show them the way they ought to go which leadeth

heavenward. Thus, if the erring is willing to repent, there are those on earth beneath and in heaven above who will help and assist to cultivate the sinner's heart into a delightful flower-garden of beautiful and holy scented blossoms that at last will culminate into nutritious fruit to soul and body, not only to themselves, but to others.

This is what a true Christian who is born of the Spirit of God will do for you, my friend who live in sin and self-gratification, because it is to our interest to gather in the harvest unto the Husbandman, which is our heavenly Father. To *him*, and *him* only, all the glory belongs for time and eternity.

CHAPTER X.

Gathering in the Harvest.

AND now, as we are gathering in this harvest and preserving the choice blossoms which grow among the wheat, we will *first of all* see *what* the tare consists of that chokes the good seed and hinders its growth and development.

The weeds that grow in the garden of your heart are the deadly sins which hindereth from producing a plentiful harvest of purity, holiness, temperance, justice, righteousness and peace. All which is in opposition to this are weeds in the garden of the heart, and must be rooted up.

Take for your associates the pure and holy virgins who are waiting on the Lord. Buy oil, like they, while it is day; night cometh,

when no man can work. It is well while it is day to plant and sow the good seed and cultivate daily that which produces a fruitful garden. Deck your brow with wisdom's diadem, that all who hear and see your acts may be benefited unto their souls' salvation, that when "the bridegroom cometh" you need not say you are not ready.

For remember he "cometh as a thief in the night;" and who may abide the day of his coming if not ready?

It is well to be earnestly concerned in all that pertains to a true harvest. We must be laborers who bear the burdens of the day, and continually walk with Jesus in spotless purity. To be the virgins of the Church who have adorned themselves in white apparel, and sit together with the *Lord*, daily administering to his household the rich gifts of the treasury of heaven.

Dear readers, I wish now to present to you the feast, the passover of our Lord. He wept because he knew they could not receive his

teaching. And he also knew that to become imbued with this doctrine which he preached and practiced there would have to be a new heart. And only as we can feel and prepare to receive this doctrine can we be imbued with true understanding how to live and breathe in the fullness of God's Spirit.

Further, to prevent the weeds from growing in this garden we must pull them up by prayer and the exercise of daily faith that we may be assisted; and as the word teaches, "If any man will do his will, he shall know of the doctrine."

Thus we find that the doctrine of Jesus does not admit any poisonous plants in the heart, but as he taught, "Every plant which my heavenly Father hath not planted shall be rooted up."

Let us therefore implore God, by his Holy Spirit, to search our hearts, and pray for guidance to be able to keep all the weeds out of the garden of our hearts and never allow them to grow. Then nothing shall

disturb or destroy this beautiful field of holiness and love.

My dear friends, to be able to be co-laborers in this field it would be necessary first of all to water the soil with love and sacrifice, to make an altar where we render to God the first-fruit, and be willing to live so that the redeemed can blend with us in our efforts. For as we read in the word: "There is joy in the presence of the angels of God over one sinner that repenteth."

That shows if we go to work in this field to bring forth sheaves of pure grain ripe for the harvest, we shall cause joy in the heavens.

These are the two productions which, after we have become regenerated ourselves, make us feel we must help *others* to find the way to become faithful laborers.

When we go into this field to work—that is, to introduce the same grain to other hearts as we have in our own—we must *follow* and *do* as the Master said, "Watch and pray." The Lord heareth prayer and lendeth his ear

thereunto. He comes and seeks his beloved among the pomegranates, which shows that it is among the choice fruit trees in this spiritual garden of the heart that he seeks for his beloved. May *we*, then, as we read in Solomon's Songs, iv. 16, "let my beloved come into his garden and eat his pleasant fruit."

When we can blend in rapport with him, *then* we can say in all our thoughts and walks of life, No more do I seek in vain for that friend whom my soul longed for. Now I have found him, and to my heart he is most precious. In his love I dwell, secure from every foe, and I hear his voice in the morning watch as it answers back to my longing heart. I am come by thy side, my heavenly bride. His steps I trace in the lowly flower by the wayside as it beckons to me that some one more wretched than myself passed by and needs my sympathy of love and care.

And thus I feel his breath in the morning and evening breeze, cooling my brow with the perfume of his breath of love as it leads

me to the forsaken, the lowly, the desolate widow and orphan in their bereft and lowly abode, with no one to care for their lonely and desolate condition.

Oh yes; I shall ever see the footprints of his steps in these walks, and hear the sweet whisper of his voice, "I have overcome the world," and hear him anxiously waiting for the response to his love as he utters these words to his bride, the Church: "If ye love me, keep my commandments," and teach men "to observe whatsoever I have commanded you."

"In my Father's house are many mansions." Many jewels of the Lord's followers adorn these mansions, and many that have lived a life of luxury on earth are left out of these mansions *because* they did not follow the Lord, the Shepherd of the flock.

He said, "My sheep hear my voice and follow me." He leadeth them by the still water-brook, where they shall be watered with the pure water of life unto salvation.

He leadeth *all* who will be led into the pure and perfect way in which he was the guide.

“Seek, and ye shall find; knock, and it shall be opened unto you.” Remember he suffered for us that we may have life more abundantly. His teaching is life and salvation—invigorating life, which produces fruit of holiness unto God.

“Peace on earth and good will to men.” *This* is what the angels proclaimed at the birth of *Christ*, the beloved Son who came to do his Father’s will, as we find his words in John vi. 38: “For I came down from heaven, not to do mine own will, but the will of him that sent me.”

Now, *we* also have a will of our own, but let us give up this will; let it be swallowed up in doing the will of our Father, which consists in following our Master.

We have here the *key* that unlocks the mysteries of the temple. If we are willing to behold its grandeur, we shall find that much will present itself to view which we never thought

of before. But let us not delay on the way, but remember that the precious portals must be unbarred, the doors of the heart thrown open and the captive of sin walk out. And as we make up our minds to behold its hidden beauty we shall succeed in entering in through this door, which Christ said, "Knock, and it shall be opened."

There is a contest going on continually in the human mind between the thoughts of to-day and the future to-morrow, that no one can promise themselves to see on this earth. Therefore do not delay. Plant and sow the right seed in the kingdom of the heart to-day, that nations may be fed and have plenty to spare.

In this inner temple we find the King sitting arrayed in royal apparel, ready to give out his laws to his subjects as a kind father ministering to his children. And each one have their work to do in this vineyard, some to plough, others to hoe, some to plant, and some to nourish the plants in one way and

some in another ; all this is preparatory for the harvest.

Thus the laborers' work is begun. But first of all there must be union, or nothing can be done—union in the labor, union in interest, each one studying the interest of the other and promoting each other's welfare.

This is to be the laborers' first work in the vineyard. For if one ploughs all the roots and the old stumps out of the ground, and there is no one to hoe and no one to plant, you see it will amount to nothing, except we are properly stationed in this vineyard, each one in their true place.

We are to give the Husbandman the usury of our talents, be they one or many. No lazy laborer has any right to go and *bury* the talents entrusted to his care—that is to say, in other words, look on the laborers while at work, and he himself standing outside at the eleventh hour still looking on. Not much union in that, to see others toil to keep the

weeds of sin away from their own hearts and those of others.

No; this looking on only will not produce a large harvest, but to lay hold of the plough, ever remembering that before we are aware of it the angel reaper whose name is Death will come and gather in the harvest of each soul unto eternal life. And then, if we have not been faithful workers in this harvest-field, the vineyard of the Lord, and grafted into the true vine Jesus Christ, we are nothing but weeds. And when the angel reaper, Death, comes, the weeds will have to be separated and burned, but the wheat will be fit for use unto the glory of God and adorning his heavenly kingdom that shall have no end.

O God! come soon and make these hearts of ours thine abode with thy spirit-essence, that we may be prepared for that home where we shall dwell in unison with thee. And when the soul shall call upon thee for the last time in the clay, may it meet thy appro-

bation and mercy! And the clock shall strike for the last time, saying, Time is no more. Wanderer, come up higher to thy heavenly abode.

May the angels that come in that hour for you and me, dear reader, find us fit and prepared, so as to bring us home to that eternal rest that is prepared for us of our God, where all nations, kindred and tongues that have served under the heavenly Regent and fulfilled the royal law of heaven shall live in unbroken unity, serving the great King of heaven and of earth in giving him praise for ever for that rest and peace which fills the soul with endless joy.

11 *

THE END.





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